

مسائل في الإيمان

ISSUES PERTAINING TO  
EEMAAN

BY THE NOBLE SHAYKH  
SAALIH IBN FAWZAAN AL-FAWZAAN

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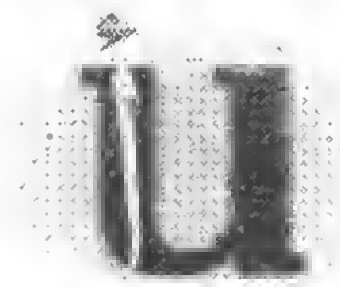
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## TABLE OF CONTENTS

Compiler's Introduction .....	7
Introduction by Shaykh Saalih Ibn Fawzaan al-Fawzaan.....	9
A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan .....	11
• His Name & Lineage.....	11
• His Upbringing & Education .....	11
• His Career .....	12
• His Teachers.....	12
• His Books .....	13
Shaykh Ibn Baaz's Recommendation to Refer to Shaykh Saalih al-Fawzaan .....	16
• 1 <sup>ST</sup> QUESTION: When does major <i>Kufr</i> (disbelief) or <i>Riddah</i> (apostasy) apply?.....	17
• 2 <sup>ND</sup> QUESTION: The Reality of <i>Eemaan</i> (faith) .....	22
• 3 <sup>RD</sup> QUESTION: Are actions considered among the pillars of <i>Eemaan</i> and part of it or only of perfection in it? .....	24
• 4 <sup>TH</sup> QUESTION: What are the types of <i>Murji'ah</i> and what are their sayings with regard to issues of <i>Eemaan</i> ? .....	25
• 5 <sup>TH</sup> QUESTION: Is the differing between <i>Ahlu-Sunnah</i> and <i>Murji'atul-Fuqahaa'</i> <i>Lafdhee</i> (verbal), or in <i>Ma'nawee</i> (meaning)? .....	30
• 6 <sup>TH</sup> QUESTION: What is the ruling on the one abandoning all external actions but says the <i>Shahaadatayn</i> (two testimonies)? .....	33

- 7<sup>TH</sup> QUESTION: About the saying: “Faith consists of speech, action and belief, it increases and decreases” .....35
- 8<sup>TH</sup> QUESTION: Is this statement correct, “Abusing Allaah and the Messenger is not *Kufr* (disbelief) by itself?” .....36
- 9<sup>TH</sup> QUESTION: What is the ruling on the one abusing Allaah, His Messenger, and the religion?.....39
- 10<sup>TH</sup> QUESTION: What do you say about those who established idols, shrines, and graves and built *Masaajid* on it? .....41
- 11<sup>TH</sup> QUESTION: Is the prayer behind an Imaam who seeks help from the dead correct or not? .....42
- 12<sup>TH</sup> QUESTION: The *Ahaadeeth* that some people use to prove that a person who abandons all (good) actions is a believer with incomplete faith.....44
- 13<sup>TH</sup> QUESTION: What is the ruling on the one calling upon other than Allaah, is he a Muslim committing *Shirk* (polytheism) or a *Mushrik* (polytheist)?.....50
- 14<sup>TH</sup> QUESTION: Is it necessary for establishing the proof (against a person) to make him understand the proof very clearly or only to establish it (against him)? .....52
- 15<sup>TH</sup> QUESTION: Shaykhul-Islaam Ibn Taymiyyah’s *Takfeer* (declaration of disbelief) against ‘*At-Taa’ifatul-Mumtani’ah*’ (the refusing group) who refused to pay the *Zakaah* .....54
- 16<sup>TH</sup> QUESTION: What is the ruling on abandoning the Islaamic *Sharee’ah* and replacing it with manmade laws?.....56
- 17<sup>TH</sup> QUESTION: Abandoning the (good) actions completely or partially thinking that it is not part of faith makes a person from the *Murji’ah* .....57

- 18<sup>TH</sup> QUESTION: The Salaf’s (predecessors) *Takfeer* against the *Jahmiyyah* .....59
- 19<sup>TH</sup> QUESTION: The Salaf’s *Takfeer* against the leaders of the *Jahmiyyah* .....62
- 20<sup>TH</sup> QUESTION: The terms in the books of *Ahlus-Sunnah* ..64
- 21<sup>ST</sup> QUESTION: What is the meaning of Shaykh Muhammad Ibn ‘Abdul-Wahhaab’s saying, “Whoever does not make *Takfeer* of the *Mushrikeen* (polytheists), or doubts their *Kufr*, or declares their way to be correct is one of them?” .....65
- 22<sup>ND</sup> QUESTION: The *Takfeer* on the Jews and the Christians is not limited to Sooratul-Maa’idah .....66
- 23<sup>RD</sup> QUESTION: What is the proof to the legitimacy of the conditions of *Laa Ilaaha Illallaah*? .....69
- 24<sup>TH</sup> QUESTION: *Tafseer* (interpretation) of Allaah’s Saying, “Whoever disbelieved in Allaah after his belief.” .....72
- 25<sup>TH</sup> QUESTION: What is the ruling on befriending the *Kuffaar* (disbelievers) and the *Mushrikeen* (polytheists)? .....78
- 26<sup>TH</sup> QUESTION: Shaykh Saalih Ibn Fawzaan’s approval of the statement of the Permanent Committee regarding the book ‘*Ruling With Other Than What Allaah Has Revealed*’ by Khaalid al-Anbaree .....81
- 27<sup>TH</sup> QUESTION: Advice to students of knowledge who want to master the issues of *Tawheed* and *Shirk* as well as the issues of belief and disbelief .....82

List of Sources & References .....	84
Appendix of Aayaat Used.....	85
Appendix of Selected Ahaadeeth .....	87

## COMPILER'S INTRODUCTION

All praise belongs to Allaah alone, and blessings and peace be upon the final Prophet ﷺ, To proceed:

This is a set of questions that our father and Shaykh Saalih Ibn Fawzaan Ibn 'Abdullaah al-Fawzaan was asked concerning the issues of *Eemaan*. The Shaykh answered them in an interview entitled: *Questions & Answers pertaining to the Issues of Eemaan*. I transcribed these answers and showed them to the Shaykh and he allowed them to be published seeking reward from Allaah ﷻ and benefiting students of knowledge. May Allaah reward him with the best reward, elevate his status and make him a benefit to all Muslims.

There is no doubt that issues of *Eemaan* are among the most important matters. Many arguments have surrounded this issue in the past and in the present. Arguments about it have increased recently by a number of those who are attributed to knowledge. Some of them were guided to the truth and some went astray. Differing in this issue has spread until unqualified people pursued it and came up with wonders. Such issues should be referred to Allaah and His Messenger ﷺ, then to the narrations of the Pious Predecessors and we should accept the truth we have received from them, as Allaah ﷻ Says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَالِإِلَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ  
مِنْهُمْ﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”

[Sooratun-Nisaa (4):83]

Allaah ﷻ Says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“So ask the followers of the Reminder if you do not know”

[Sooratun-Nahl (16):43]

Allaah ﷻ also Says:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

“(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger.”

[Sooratun-Nisaa (4):59]

Referring to the scholars is part of referring to the Allaah and the Messenger ﷺ. Publishing this book is a way of referring to the people of knowledge. I have done my best to produce it in the best form so that its usefulness prevails. I have written a brief biography of the grand Shaykh Saalih Ibn Fawzaan al-Fawzaan. I ask Allaah to reward him with good for what he has done for Islaam and the Muslims, elevate his status among the guided people, and bring both of us together with the Prophet ﷺ in al-Firdaws (the highest part of Jannah) Aameen.

‘Abdur-Rahmaan Ibn Muhammad Ibn ‘Alee al-Harfee  
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## مُقَدِّمَةٌ

### INTRODUCTION

BY SHAYKH SAALIH IBN FAWZAAN  
 AL-FAWZAAN

All praise be to Allaah, the Lord of the Worlds, and Allaah's peace be upon our Prophet Muhammad, his Family, and his companions. To proceed:

The issues of 'Aqeedah are very important. It is an obligation to learn 'Aqeedah with all of its branches and issues. It should be taken from the people of knowledge and it is not enough to ask questions and receive answers concerning it; no matter how many questions are asked it will only increase ignorance. It is an obligation on the one who wants to benefit himself and his Muslim brothers to learn 'Aqeedah from the beginning to the end, to master its branches and issues and to take it from the people of knowledge and from the original books of the pious predecessors. In this way ignorance will disappear and he will not have a need to ask so many questions but rather he will be able to explain and clarify to people and teach the ignorant as he will be qualified in 'Aqeedah. It is important also not to receive 'Aqeedah only from books or through reading, as the issues of 'Aqeedah are not taken from the books as a basis; but through narrations from the people of knowledge and discernment, who understood it and mastered its issues.

This is an obligation on us to give advice to students of knowledge. As for the many questions that are being asked about 'Aqeedah by people who have never studied it or by people who speak about 'Aqeedah ignorantly or depend on reading



books, all that will do is make understanding 'Aqeedah more obscure, increase the confusions, discourage efforts, and create differing. That is because if we referred to our minds instead of taking knowledge from its sources and its people and depended on our own reading and understanding, our understandings would differ and as a result differing would happen on these serious issues. Our religion calls for unity and the abandonment of separation. It calls for associating and allying with the people of faith and disassociating from the disbelievers, which cannot be achieved without receiving the issues of religion from their real sources and from the scholars who transmitted it from their predecessors, studied it through narration and reported it to those who came after them. This is the true way of knowledge of 'Aqeedah and in the other branches; but it is more important in 'Aqeedah because it is the basis, and differing in it leads to misguidance and separation among the Muslims. We are not in need of new books on 'Aqeedah as we have enough of the books of the scholars of the pious predecessors and their followers. Most of what is printed today in 'Aqeedah is pointless, and Allaah is the Arbiter of Success.

## A BRIEF BIOGRAPHY OF SHAYKH SAALIH IBN FAWZAAN AL-FAWZAAN

### HIS NAME & LINEAGE

He is the noble Shaykh and jurist Saalih Ibn Fawzaan Ibn 'Abdullaah from the family of Fawzaan, al-Wadaai'een, from the tribe of Ad-Dawaasir, from the people of ash-Shamaasiyyah, in the region of Qaseem.

### HIS UPBRINGING & EDUCATION

He was born in 1354 A.H. His father died when he was young so he was brought up by his family. He learned the Noble Qur'aan and the basics of reading and writing with the Imaam of the Masjid of the town, as it was the custom of the people at that time. That Imaam, who was a skilled reciter, was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal who was later made a judge in the town of Dhariyyah in the region of Qaseem.

He later studied at the public school when it opened in ash-Shamaasiyyah in the year 1369 A.H. He completed his studies at the Faysaliyyah School in Buraydah in the year 1371 A.H. and was then appointed as a primary school teacher. Then he joined the Educational Institute in Buraydah when it opened in the year 1373 A.H. and graduated from it in the year 1377 A.H. He then joined the Faculty of Sharee'ah in Riyaadh and graduated from there in the year 1381 A.H. He later gained the Masters degree in *Fiqh* under the title (*at-Tahqeeqaat al-Mardiyyah* in Inheritance) which is now studied by students in the Faculties of Sharee'ah. He later gained his PhD from the same faculty also in the specialty of *Fiqh*, and his thesis was entitled "The Rulings on Foods in Islaamic Sharee'ah".

## HIS CAREER

After his graduation from the Faculty of *Sharee'ah*, he was appointed a teacher at the Educational Institute in Riyadh. Then he was transferred to teaching in the Faculty of *Sharee'ah*. Thereafter, he taught at the Higher Studies Department in the Faculty of the Principles of the Religion. He taught at the Higher Institute of Justice, and then he was appointed the head of the Higher Institute of Justice. He then returned to teaching there after this period came to an end. Then he became a member of the Permanent Committee for Islamic Research and Verdicts, a member of The Council of Senior Scholars. He is also a member of the Muslim World League's *Fiqh* Council in Makkah and a member of the Committee for Supervision of the Callers in Hajj. He is also the Imaam and *Khateeb* of the Prince Mut'ib Ibn 'Abdul-'Azeed masjid in al-Malaz. He takes part in responding to questions on the radio program "*Noor 'alaad-Darb*", and has many contributions to Islamic research publications in the form of researches, studies, articles and *Fataawa*, some of which are collected and published. He also takes part in supervising a number of Masters and PhD theses.

## HIS TEACHERS

The noble shaykh studied at the hands of a number of prominent scholars and jurists, the most notable of them were: the noble Shaykh Muhammad al-Ameen ash-Shanqeetee ؒ, the noble Shaykh 'Abdul-'Azeed Ibn 'Abdullaah Ibn Baaz ؒ, the noble Shaykh 'Abdullaah Ibn Humayd ؒ, the noble Shaykh Abdul-Razaaq 'Afeefee ؒ, the noble Shaykh Saalih Ibn 'Abdur-Rahmaan As-Sukaytee ؒ, the noble Shaykh Saalih Ibn Ibraaheem al-Bleehee ؒ, the noble Shaykh Muhammad Ibn Subayyil ؒ the noble Shaykh 'Abdullaah Ibn Saalih al-Khaleefee ؒ, the noble Shaykh Ibraaheem Ibn 'Ubayd al-'Abd al-Muhsin (may Allaah protect him), the noble

Shaykh Hamood Ibn 'Aqlaa ash-Shua'aybi ؒ, the noble Shaykh Saalih al-'Alee an-Naasir ؒ, He also studied at the hands of a number of scholars from al-Azhar who taught in the institutes and colleges in Saudi Arabia.

## HIS BOOKS

- 1- *At-Tahqeeqaat al-Mardiyyah* in Inheritance
- 2- The Rulings on Foods in Islamic *Sharee'ah*
- 3- *al-Irshaad ila Sahih al-'Itiqaad* (A Guide to the Correct Belief)
- 4- Explanation of al-'Aqeedah al-Wasitiyyah
- 5- A Clarification on the Errors of Some Writers
- 6- A Collection of Lectures on Creed and Calling
- 7- Friday Sermons for Modern-Day Occasions
- 8- *Min A'laam-il-Mujaddideen fil-Islaam* (Some of the Distinguished Revivers of Islaam)
- 9- Researches on Various Issues
- 10- A Collection of *Fatawaa* in 'Aqeedah, *Fiqh*, transcribed from the radio program "*Noor 'alaad-Darb*"
- 11- *Naqd Kitaab Al-Halaal wal-Haraam fil-Islaam* (A Critique of the Book: The Lawful and Unlawful in Islaam)
- 12- *I'anaat-ul-Mustafeed Sharh Kitaab-ut-Tawheed*

## SHAYKH IBN BAAZ'S RECOMMENDATION TO REFER TO SHAYKH AL-FAWZAAN

It has been reported by many people that the noble Shaykh Ibn Baaz رحمته الله, when asked about whom to ask after him, he said: Shaykh Saalih al-Fawzaan. It was said to him: Do we ask so and so? He said: "he (the person he was asked about) is a *Faqeeh* (jurist), but ask Shaykh Saalih. One of the students of knowledge who were very close to Shaykh Ibn Baaz رحمته الله told me that he himself asked the Shaykh and it was the same answer.

I advise myself and all of my brothers to benefit from the knowledge of Shaykh Saalih –may Allaah benefit the Muslims with his life.

I ask Allaah Ta'aala to benefit the Muslims with him, forgive him, grant him a good ending, and make him with the Prophets, the truthful, the martyrs and the righteous; the best of company are they! And to honor Islaam and Muslims with him.

'Abdur-Rahmaan Ibn Muhammad Ibn 'Alee Muhammad al-  
Harfee

Ad-Damaam

Tuesday dawn, 12/9/1422 A.H

-1<sup>ST</sup>-

## QUESTION

**Q-1:** When does major *Kufr* (disbelief) or *Riddah* (apostasy) apply? Is it related only to belief, rejection, and denial or more general?

**A-2:** Disbelief and apostasy apply when a person commits one of the things that nullify Islaam<sup>1</sup> which are known to the people of

**EN:** Those nullifiers are according to Shaykhul Islaam Muhammad ibn 'Abdul Wahab رحمته الله are 10 :

الأَوَّلُ

The First:

Committing *Shirk* (worshipping others along with Allaah), in the worship of الله.

الله Says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا

عَظِيمًا﴾

"Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin."

[Sooratur-Nisaa (4): 48]

الله He رحمته الله Says:



﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ﴾

“Surely, they have disbelieved who say: ‘Allaah is the Messiah [(‘Eesaa ibn Maryam).] But the Messiah (‘Eesaa)] said: ‘O Children of Israel! Worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the *Dhaalimoon* (polytheists and wrong-doers) there are no helpers.”

[Sooratul-Maa'idah (5):72]

And from its types is sacrificing for other than Allaah such as sacrificing for the Jinn or for the graves.

الثَّانِي

The Second:

Whoever makes intercessors between him and Allaah calling upon them and seeking intercession from them. Making *Tawakkul* (a type of reliance that is solely for Allaah) upon them is *Kufr* (disbelief) by unanimous agreement.

الثَّالِثُ

The Third:

Whoever does not expel those who commit *Shirk* (worshipping others along with Allaah) from Islaam or has doubt in their *Kufr* (disbelief) or condones it (i.e. their *Kufr*), then he has committed *Kufr* (disbelief).

الرَّابِعُ

The Fourth:

Whoever believes that there is a guidance more complete than the guidance of the Prophet ﷺ, or that there is a rulership greater than his ﷺ rulership, such as the one who prefers the rulership of the *Taaghut* (everything worshipped other than Allaah) over his (i.e. the Prophet's ﷺ rulership), then he is a *Kaafir* (disbeliever).

الخَامِسُ

The Fifth:

Whoever hates anything that has come from the Messenger, ﷺ even if he acts in accordance with it, has committed *Kufr* (disbelief).

السادسُ

The Sixth:

Whoever mocks anything from the religion of the Messenger, ﷺ or the reward of Allaah or His punishment has committed *Kufr* (disbelief). He ﷺ Says:

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَكْبِرُونَ ۚ تَعْتَذِرُونَ قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةَ ۚ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾  
 “If you ask them, they declare: We were only talking idly and joking. Say: Was it at Allaah and His Aayaat (proofs and evidences) and His Messenger that you were mocking? Make no excuse. You have disbelieved after you have believed. If We pardon some of you, We will punish others from amongst you because they were criminals.”

[Sooratut-Tawbah (9): 65 - 66]

السَّابِعُ

The Seventh:

Whoever causes someone to hate another or to love another (causing someone to hate another) and 'Atf (causing someone to love another). Whoever does it or is pleased with it has committed *Kufr* (disbelief). The proof is His Saying, ﷺ:

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

“But they could not thus harm anyone except by Allaah's Leave. And they learn that which harms them and profits them not.”

[Sooratul-Baqarah (2): 102]

الثَّامِنُ

The Eighth:

Whoever fights those who commit *Shirk* (worshipping others along with Allaah) against the Muslims. And the proof is His Saying ﷺ:

-2<sup>ND</sup>-  
QUESTION

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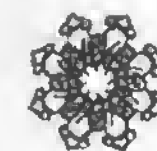
**Q-2:** Someone says: *Eemaan* (faith) consists of speech, belief, and action, but action is a condition of perfection in it. He also says: there is no *Kufr* except by belief. Is this from the sayings of *Ahlu-Sunnah* or not?

**A-2:** Those who say that do not understand *Eemaan* or '*Aqeedah*. That is what we have said in the introduction- that it is obligatory to study '*Aqeedah* at the hands of the people of knowledge and receive it from its correct sources, and then he will know the answer to that question.

He said: "*Eemaan* consists of speech, action, and belief", and then says: "Action is a condition of the perfection and the validity of faith." This is a contradiction, how can he say that action is part of faith and then says it is a condition?!

It is known that the *Shart* (condition) comes independently of the *Mashroot* (conditioned) and that action is part of faith and not independent of it according to *Ahlu-Sunnah*, so this is a contradiction. That person wants to bring together the saying of the *Salaf* and that of the late scholars while he does not understand the contradiction, because he knows neither the saying of the *Salaf* nor the reality of the saying of the late. He wanted to combine them together. So, *Eemaan* consists of speech, action and belief. Action is part of faith and not one of the conditions of the validity of faith or the perfection of faith or such sayings that they spread nowadays. Faith consists of the speech of the tongue, the belief of the heart, and an action of the limbs, it increases by obedience and decreases

by disobedience. That is what *Ahlu-Sunnah* has always been upon, in the past and in the present as opposed to the *Murji'ah*<sup>2</sup>.




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<sup>2</sup> *Q-2* is from the *Uthaymeen* ~~is~~ says in his explanation of *Lum'ah al-I'tiqad*, *al-Madhab al-Murji'ah*. They are the ones who say that actions are not part of *Eemaan* and that *Eemaan* is solely acknowledgement of the heart. So the wicked *Murji'ah* is a believer with complete *Eemaan* no matter what he does or does not do. If we pass a ruling of disbelief regarding the *Shari'ah* of the Religion, then that is only due to the lack of acknowledgement in his heart, not for the actual leaving of the deed - *that is the Madhab of the Jahmiyyah* and it is contrary to the *Madhab* of the *Ahlu-Sunnah*.